June 6
1940

Millennial Star

Youth Steps Forth

No. 23, Vol. 102 Thursday, June 6, 1940

POETRY

ELEGY ON THE DEATH OF A MAD DOG

Good people all, of every sort,
  Give ear unto my song;
And if you find it wondrous short,
  It cannot hold you long.

In Islington there was a man,
  Of whom the world might say,
That still a godly race he ran,
  Whene'er he went to pray.

A kind and gentle heart he had,
  To comfort friends and foes;
The naked every day he clad,
  When he put on his clothes.

And in that town a dog was found,
  As many dogs there be,
Both mongrel, puppy, whelp and hound,
  And curs of low degree.

This dog and man at first were friends;
  But when a pique began,
The dog, to gain some private ends,
  Went mad and bit the man.

Around from all the neighbouring streets,
  The wond'ring neighbours ran,
And swore the dog had lost its wits,
  To bite so good a man.

The wound in seem'd both sore and sad
  To every Christian eye;
And while they swore the dog was mad,
  They swore the man would die.

But soon a wonder came to light,
  That show'd the rogues they lied:
The man recovered from the bite;
  The dog it was that died.

—Oliver Goldsmith

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For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Romans 1: 16

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THIS WEEK'S COVER

THIS weeks cover typifies a young Latter-day Saint couple striding out into unknown paths. They are the leaders of tomorrow. What does the future hold? They must exercise great care in contemplating partnership. See page 418.

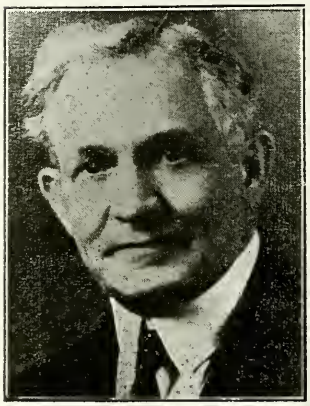
As Youth Contemplates Eternal Partnership

By President David O. McKay
(Of the First Presidency)

THE HAPPINESS OF MANKIND IS NOT COMPLETE WITHOUT CONGENIAL MARRIAGE—BUT MARRIAGE IS NOT SOMETHING TO BE ENTERED INTO LIGHTLY OR TERMINATED AT PLEASURE OR AT THE FIRST DIFFICULTY THAT MIGHT ARISE AS YOU TRAVEL DOWN THE HIGHWAY OF MATRIMONY—AND NO COUPLE SHOULD ENTER MARRIAGE WITHOUT CAREFUL OBSERVATION AND PRAYERFUL THOUGHT.

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."

—Doctrine and Covenants 49: 15, 16



David O. McKay

IN Greek mythology there is a story of "The Three Fates." In Rome these three fates were painted, presumably by Michel Angelo, as three old women who control the destiny of mortals. They are three sisters. Clotha, the youngest, holds the distaff of life. Lachesis, the second sister, spins the thread as the years come and go. Atropos, the third, stands by with large open shears ready to cut the thread of life. If she cuts it short, the infant dies. If she permits the thread to unwind a little more, life is cut off in youth. But ofttimes she permits the thread of life to lengthen to old age. The mythical story implies that we are all subject to those three fates.

Applying this myth to our modern age, one writer on eugenics says: Science, and the wide dissemination of knowledge, have given us three fundamental things which determine our lives. These are heredity, environment, and self-effort, or what we make of ourselves by our own determination. These three modern fates should be kept in mind as we consider courtship and marriage.

What we are by heredity is determined; we cannot change it. We who spring from families that have observed the Gospel teachings, have inherited good qualities as well as good names. The least we can do is to transmit the same inheritance to our children. We are recreant to our obligation to society if we do not give to our progeny all the nobility bequeathed to us by our ancestors.

In our early youth, our environment is largely determined for us, but I wish to refer to the thought that in courtship and marriage we can modify, aye, can control to a very great extent, our environment. Morally speaking, we can carve the very atmosphere in which we live.

But the most important of these elements now is personal effort—that which we make of ourselves.

History and our own teachings tell us that marriage in some form or other has been man's fundamental association since time began. Marriage is ordained of God, and so marriage was instituted by divine edict. That was in the beginning; but man has prostituted it and practiced different forms of marriage, and different methods of obtaining mates. Among certain races, wives were obtained by theft; and among some tribes of nomadic peoples wives were and still are obtained by purchase. On one occasion Brother Hugh J. Cannon and I had an interesting experience in seeing an apt illustration of such bargaining. We were riding along the Nile river on the edge of the Sahara Desert, not far from the large pyramid Cheops. Our guide had promised that he would show us a glimpse of Bedouin life that would be interesting. We had been out along that desert trail less than an hour when his promise was fulfilled. We saw in the distance a caravan of probably four or five camels, headed by one carrying a beautifully coloured canopy.

"What is that?" we asked Abdul.

"That," he said, "is a Bedouin wedding."

"Who rides in the canopy?"

"Nobody," he answered, "that is for the bride."

"Are the people going to the wedding?"

"They are going for the bride," answered Abdul.

Then briefly he explained that the bride had been chosen by one of the bridegroom's relatives—a mother or a sister, or perhaps the father. Quite possibly the bridegroom had not even seen the bride. The bargain had been made at "so much." It had been arranged that when the bride left the parental roof, a part of that bargain money would be paid. The balance of it would be withheld for a reason I shall relate.

The bridegroom was at his home waiting for the bride, who would come to him veiled, half the dowry money, so Abdul explained, having been paid to the father. The bride entered, with her maids, the brilliantly coloured canopy, and all went to the bridegroom's home. After due ceremony the bridegroom saw his bride for the first time. Then, our guide explained, there would be two or three days of feasting, during which time the bridegroom could decide whether his bride would prove congenial and whether he would be happy with her.

We said, "Suppose she doesn't please him, then what would he do?"

Then Abdul gave his own experience: "Oh, go right on with the celebration and with the ceremonies, at the conclusion of which the bridegroom might (very considerately?) say: 'Perhaps it would be well for us to visit your parents again.' Together they return to her home. She knows why. Taking a witness with him, the disappointed bridegroom calls the girl's father into another room and says: 'Here is the rest of the

money. Keep your girl' "—and that is all there is to it.

We asked: "Suppose the bride is dissatisfied with the bridegroom—what then?"

"If she leaves her husband, she must come back."

"Suppose she does not want to come back?"

"The law makes her come back," our guide replied.

Abdul confessed that he had made, unsuccessfully, three such attempts to secure a congenial companion, and had then given up discouraged.

Another form of securing a mate, and most common among civilized peoples, is by *common consent.* Even as late as when I was on my first mission in Scotland a couple who merely agreed to marry became husband and wife in a common-law marriage, which was recognized as a legal union. Later in history the marriage ceremony became sanctified by the Church, and even later than that it was legalized by the law of the land.

Thus we have throughout the various nations of the world in modified form various systems of marriage. I wish you to keep them in mind, and compare them with the scriptural text appearing at the beginning of the article—that **"marriage is ordained of God."** It is something not to be entered into lightly or terminated at pleasure or at the first difficulty that might arise as you journey down the highway of matrimony.

No couple should enter into matrimony without careful observation and serious, prayerful thought. Everyone desires to live happily in married life. It is the natural, it is the normal life. The stability of government, and the perpetuation of the race depend upon it. The happiness of mankind is not complete without congenial marriage. Let us then consider briefly some conditions which will contribute to the happiness of married life:

The first step is choosing the right companion. On the importance of this a noted divine gives the following ominous warning:

By the fate of Ahab, whose wife induced him to steal; by the fate of Macbeth, whose wife pushed him into massacre; by the fate of James Ferguson, the philosopher, whose wife entered the room while he was lecturing and wilfully upset his astronomical apparatus so that he turned to the audience and said, "Ladies and gentlemen, I have the misfortune to be married to this woman"; by the fate of Bulwer-Lytton, the novelist, whose wife's temper was so incompatible that he furnished her with a beautiful house near London and withdrew from her company, leaving her with a dozen dogs which she entertained as pets; by the fate of John Milton, who married a termagant after he was blind, and when someone called her a rose, the poet said: "I am no judge of flowers, but it may be so, for I feel the thorns daily": by the fate of all these—I warn you.

As I read that I was reminded of experiences that prompt me to say this to our girls:

By the fate of the girl who married a man unfit for marriage, who was warned, who did not heed the warning, and whom I met ten years later in sorrow; by the fate of the girl who married a brute, although she knew that three other women

(Continued on page 431)

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The Evil Sign Seeker

By F. Lant Haymore

"AND it came to pass that as he went forth among the people . . . behold, he was run upon and trodden down, even until he was dead. And thus we see the end of him who perverteth the ways of the Lord."

These are the closing words of the story of Korihor, the Nephite anti-Christ, the sign-seeker, who was struck dumb by the power of the Lord through Alma, when Korihor denied the existence of faith in the world and a God in the heavens. He asked for a sign and received it.

Why is sign seeking such a curse? First, it is not, in harmony with the plan of God, for living by demonstration and signs impairs free agency. This personal agency is the foundation of the plan of salvation; and the corner stone of this plan is faith. Paul informs us that mankind is to live by faith: "And he commandeth all men that they must repent and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God."

All earthly powers were given to man by our Heavenly Father. One of these powers, though more difficult to comprehend, should not be allowed to supplant another. Faith and sight are both definite laws of nature. One need only compare the amount of knowledge he has gained by faith with that which he has gained by sight to find strong evidence in support of this statement. Scientists, as well as prophets, are guided by faith. Science knows that ether is the substance in the air which transmits light rays from the sun to the earth; but no scientists have ever seen it. It is acknowledged by science that an atom is a component particle of a molecule; but no scientist has ever segregated one. Religious leaders, holding the Priesthood, reveal to us the attributes of God. These are truths. What more scientific proof do we have in religion than divine revelation?

The third reason for calling a sign-seeker an evil man is that miracles cannot be performed in the presence of a man devoid of faith; and to request a sign is to challenge the giver. If the faithless inquirer does receive a sign, it is always to his condemnation. Paul helps us to understand the true order by explaining that "these signs shall follow (not precede) them that believe."

Salvation is based on faith and facts; not on signs.

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION IX

"SIGNE," he said, "if we ever lived as intelligent beings in a pre-existent state—and I now cannot doubt it,—we two knew each other there. Perhaps we were the closest friends, and I have just been letting my imagination run wild in contemplating the possibilities."

"Let me tell you someting—thing. Did I get tha-at right?"

"You get the th as well as I, and the w's trouble you no more."

"Only sometimes I forget. I was going to say, you remember the first night you came here?"

"I certainly do;" and he pressed her fingers a little closer.

"Well, I seemed to know you from the first. Though you looked bad and like a tramp, I knew you were not, and I felt as if I had known you before."

They were silent again, "reading life's meaning in each other's eyes."

Signe filled the stove from the box beside it.

"You remember that book you gave me to read the other day, Signe?"

"Yes; what do you think of it?"

"I have been thinking considerably about it. It sets forth gospel doctrine altogether different from what I have ever heard; still it agrees perfectly with what Christ and His disciples taught. You know, I have always been taught that man is a kind of passive being, as regards the salvation of his soul; that everything has been done for him; that, in fact, it would be the basest presumption on his part to attempt to do anything for himself; that man is without free agency in the matter; that he is simply as a lump of clay, and with little more intelligence or active powers."

"I know all about such teachings," said Signe, as she went for her Bible. They were drilled into me in the old country."

"Now," continued he, "I see that such doctrines lower man, who is, in fact, a child of God. I cannot perceive that an All-wise Parent would thus take away the agency of His children. We have a motto in school which says: 'Self effort educates,' and I believe that to be the only principle upon which we can safely grow, if we are to become like unto our Eternal Father."

"Yes," answered Signe, "but you must remember one thing, that, 'as in Adam all die, even so in Christ shall all be made alive.' The resurrection from the dead comes through Christ without any effort on our part. We were not responsible for Adam's transgression, therefore we are redeemed from its effects through the atonement of Christ, all mankind are, both

good and bad—all will arise and stand before God to be judged by the deeds done in the body."

"Yes; I admit all that; but it is hardly plain to me what we must do to be freed from our individual sins. We are in the midst of sin. We are in a mortal state and partake of our surroundings. Now, there must be a plan by which we may be rid of these imperfections, for if we are ever to live in the presence of God, it seems to me that we must be pure and holy, without sin."

Signe had her book open. "I will read here an answer to your question," she said. "You remember that on the day of Pentecost when the Holy Spirit was given, Peter preached to a large crowd of people. Many of them believed, and being pricked in their hearts, they said: 'Men and brethren, what shall we do?' You know they are not the only ones who have asked that question."

"No, you are right."

" 'And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' That's plain enough, isn't it? Words can make it no clearer. When Peter saw that they had faith, he told them to repent, then be baptized for the remision of their sins, then they would get the Holy Ghost."

"And the promise was to them and to their children and to them that were afar off. Signe, is it not to us also?" Rupert asked, eagerly, "why shouldn't it be?"

"The promise is not limited—it is to you and to me. I Rupert, have obeyed Peter's word, and have received the promise. You may do the same, and the same blessings will follow. The gospel is a law, a natural law, and, oh, such a beautiful one!"

"Why haven't I heard this before?" exclaimed he. "Why isn't it written in our books, and taught us in our childhood? Signe, I am a bit bewildered yet."

"Rupert," said she, with a smile that had something of sadness in it, "the world is 'Ever learning but never able to come to the knowledge of the truth.' 'Darkness has covered the earth and gross darkness the people.' 'And as with the people, so with the priest.' 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' Is there any wonder that you have not heard these doctrines before? Though you may read about them in the Bible, the world has been without their living presence for many hundreds of years. But a new time has come to the world. The gospel in its fulness and purity has been restored. We read here that John, on the Isle of Patmos, saw that in the latter days an angel would 'fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth.'

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THURSDAY, JUNE 6, 1940

EDITORIAL

A Tenth Of What ?

FREQUENT among the inquiries concerning Church doctrine are those that pertain to the payment of tithing. Not that the principle itself is called into question, but in the individual application of the principle it appears that there has been much discussion in various places throughout the Church, which has led many to ask the question: a tenth of what?

There is nothing new that can be said on the subject, and it is not the purpose within these brief paragraphs to review the scriptural and historical aspects of it. In the matter of bringing offerings before the Lord, the children of men have divided themselves into two classes at least as far back as Cain and Abel, with a third class arising from somewhere who offer neither the first fruits, nor the "seconds," nor anything of their increase.

For purposes of tithing, what constitutes interest or increase or income each must determine for himself. But certainly it is not merely what is left after a man has taken out his living, and that of his family, and deducted all expenses. Nor is it what we have left over; nor what we think we can spare; nor what suits our convenience. Nor is tithing a "courtsey" payment, nor an occasional indifferent contribution.

While the law of tithing is not defined with the precision of taxation, neither is it satisfied by a grudging spirit or a scheming heart or a salved conscience. Nor is it subject to deductions for time spent in Church work; nor does it allow offsets for other contributions to the Church activities or other worthy charities or causes.

As are all other laws of the Gospel, tithing is both temporal and spiritual. Compliance with it requires both a physical act and an inward acceptance, and brings both temporal and spiritual rewards—which fact is doubted only by those who have not brought themselves to inward and outward compliance.

If there be those who would quibble about amounts and offsets, and expenses and deductions and who would seek for loopholes in the wording of the law—as men are so often wont to do both in civil and ecclesiastical affairs—let all such be reminded that in response to the supplication voiced in 1838 by the Prophet Joseph Smith: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing," there came the answer: "Verily thus saith the Lord, I require **all** their surplus property. . . . And **after** that, **those who have thus been tithed** shall pay one-tenth of all their interest annually. . . . And I say unto you, if my people observe not this law, . . . it shall not be a land of Zion unto you." (Doctrine and Covenants 119: 1, 3, 6) (Heavy type—author's.)

And so it may be seen that there is ample reason for extending broadly the base on which tithing is paid, and little justification for squeezing it within narrow limits. There are many throughout the Church who have made a lifetime practice of paying tithing on every shilling or commodity that passes through their hands to which they have personal title, whether by gift or as reward for labour—and who then respond willingly to other calls and who do very little talking about it; and it would be safe to say that they are the least critical members of the Church. It is a provable fact also, that "happy and blest are they."

After all, tithing is a matter in which two are concerned—a man, and his Father in Heaven; and in such matters we do not resort to ledger-juggling and conscience-quieting. "Verily I say unto you all . . . who know their hearts are honest . . . they are accepted of me." (Doctrine and Covenants 97: 8)

—Richard L. Evans.

ADDED UPON

(Continued from page 423)

That angel has come, Rupert, that gospel has been restored; and what I have been telling you are the teachings of that gospel. Man is again endowed with power from on high to preach the gospel and administer its ordinances to those who believe."

Rupert listened with deepest interest. He became as a disciple at her feet. They talked far into the night, and when Mr. and Mrs. Janson came home they found them bending low over the fire reading from the "good old book." Their heads were close together, the dark-brown one and the one of soft, silken tresses.

SECTION X

"I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4: 7

RUPERT was now continually thinking of the great questions of life. Never before had he been so stirred in his feelings; never before had he contemplated life in the light which now came to him. His heart was full of love, gratitude, and praise which swelled within him, and seemed to take possession of his whole being.

The winter passed, and Rupert closed his school. He came to the conclusion that school teaching was not his forte though the people were satisfied with his work. He longed to be out digging ditches. He liked it far better, and conjectured that in this world his mission was to make the physical deserts to blossom as the rose.

During the summer the valley did undergo a change. One side of the valley was brought under irrigation, and a number of farms were sold at a good profit. Mr. Janson did right by Rupert, and together they worked and prospered.

And that which now filled Rupert's cup of happiness was the fact that he had rendered obedience to the gospel of Jesus Christ, and had received the promised gifts and blessings following. The light that leadeth into all truth was his. With Signe and her co-religionists, he could now see eye to eye, all having the same glorious hope for the future.

One more winter passed; and when nature had spread her robe of green over the valley, preparations were made for the ceremony that would make Rupert and Signe husband and wife. Rupert longed to see Willowby and Dry Bench once more, so it was decided that after they had visited the Temple of God and had been sealed to each other for time and all eternity, they would take a trip to Rupert's old home. They were married in the Temple. Within its sacred walls they experienced more fully than ever before what still sweetness there is in the ministrations of the Spirit of God.

(To be continued)

The Ideals And Aims Of A Latter-Day Saint Man

By Brother John Jones
(Of Sparkbrook Branch, Birmingham District)

THE first ideal of a Latter-day Saint man from the moment he realises the significance of the Church, is to obtain the Holy Priesthood of God. This is the backbone, the very foundation of the Church; with it goes the authority to perform all ordinances and works in the Church and in the spreading of the Gospel. No matter how high the ideals and aims of a Latter-day Saint man, without the Priesthood there is no authority for carrying out his ambitions.

To obtain the full blessings and power that the Priesthood carries, it not easy. In the words of our M Men pledge we have to "keep ourselves morally clean, to fearlessly defend the truth, to learn modesty and manliness," and we have to do our best to live the teachings and commandments of our Heavenly Father.

The Church often issues a call to a young man to leave the comforts and familiarities of home life, to live in a strange environment, often in a foreign land amongst strange people with unfamiliar habits, in the capacity of a missionary of the Lord. The missionary hopes during his period in the field to give the Light to people living in darkness, he will learn the meaning of economy and endurance, he will face disappointment when, after weeks and months of work, he apparently has no results to show for his labours. But should his mission be a success, he learns to build a strength of character, to obtain invaluable experience which makes him a pillar of righteousness as a citizen in his community, but more especially as a Son of God.

If a young man has obtained the benefit of the Church's teachings, has lived a life free from the world's vice and corruption: he seeks for a companion to go with him along the paths of eternal progression that lie open to him. Being a different kind of person than the average worldly youth, he seeks a mate who is different from the average worldly woman. He turns of course to one of his own faith. If his life, as a son of God's should have been, has been inseparably connected with his religion, he does not entertain the thought of turning to an "outsider," as we might term a non-religious person, or to one of another faith, for his future wife. Having chosen his right mate, which he will do as a reward for righteous living, and if he makes his choice a matter of solemn prayer and thought, he enters into a temple marriage, is sealed to his wife for time and eternity and provides earthly tabernacles for the spirits that are waiting to undergo the experiences on earth that have been his. He gives them an incalculable advantage by bestowing upon them healthy bodies, the result of his own and his wife's adherence to the Lord's teachings and bringing them into an atmosphere impregnated with the Holy Spirit and the peace that cannot be shaken by worldly affairs. They live together in the Lord, weeping but little when one of

(Continued on page 431)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XIV—"MEAT . . . SPARINGLY"

Experiments of great importance have been conducted for nearly half a century by Dr. M. Hindhede of Denmark. Under his leadership in the Danish Institute of Nutrition, numerous notable experiments have shown conclusively the beneficial effects of a low protein diet, and also the possibility of subsisting on an exclusively vegetarian diet with resulting increased mental and bodily health.

During the World War Dr. Hindhede had the opportunity of carrying out the greatest large scale nutrition experiment in the world's history. The war blockade compelled Denmark, which imported cattle and hog feeds, to slaughter and sell four-fifths of its hogs and to reduce the dairy cattle by 34 per cent. The farm products thus saved were made a part of the new dietary of the Danish people. A low meat, that is a low protein diet, became necessary. A "war bread" was made from whole rye flour, mixed with about 15 per cent. of wheat bran. By governmental order, under Hindhede's advice, each person (from October, 1917) was allowed a daily diet, carefully weighed out, of very little meat, small amounts of butter and milk, and substantial quantities of the above bread, cereals and potatoes. Alcoholic beverages were forbidden; tea and coffee were unavailable. Ordinarily, the average person would turn up his nose at such a diet. Within a few months, the beneficial effects of this diet upon the national health became evident. During the year of the experiment the Danish death rate fell nearly one-fifth, and became the lowest ever known in Europe. When, in October, 1918, the influenza epidemic broke out, Denmark was the only non-combatant nation in Europe with a death rate, during the course of the disease, below the pre-war mortality records. Abstinence from alcohol, tea and coffee, no doubt was a great factor in winning these remarkable results, but careful statistical studies have shown that the simple, natural diet was a prime factor in reducing the normal death rate and in giving the nation resistance against the influenza scourge.

From these experiments, and many others that might be quoted, it may be held that men can live well on vegetable protein, alone, but that flesh foods need not be prohibited. An understanding moderation in dietetics is of first importance, and is the spirit of the message of the Word of Wisdom.

Meat as Food. Meat dishes are easily prepared, are very appetizing, and permit of a pleasing variety in the menu. If ease of preparation and digestion were the chief consideration, one could say offhand that animal foods should form the bulk of the protein supply. But the effects of excessive meat eating show that meats should be eaten in great moderation.

During digestion, chemical changes occur in the stomach and intestines which make a part of the food soluble so that

through the intricate process known as assimilation, it may be absorbed into the blood stream. Many products of meat metabolism are distinctly acid (uric acid and others) and may cause serious harm to the body if excessive in quantity. Besides, the waste products from meat, that is, protein-metabolism, are disposed of through the kidneys, therefore, excessive meat eating may place an undue strain upon these delicate organs. It is well substantiated that kidney diseases increase in a community with an increase of meat in the diet above that desirable for good health.

The undigested portion of food is passed through the intestines. If too much meat is eaten this undigested portion may decompose in the bowels, and this intestinal putrefaction is usually attended with discomfort and ill health.

Indeed, intestinal poisoning from excessive meat eating is not uncommon.

Within recent months it has been shown experimentally that rats fed a high protein diet are likely to become subject to nephritis. Moreover, the heavy meat eater does not as a rule eat sufficient amounts of the other necessary foods. Milk and its products are seldom used and only a small supply of vegetables. This, as has been shown in earlier instalments, is a dangerous practice; especially since an excessive use of meats, always acid-forming, disturbs the acid-alkaline balance of the body. The ingestion of the necessary minerals and vitamins is also diminished when meat forms a large part of the dietary.

The old doctrine that meat is peculiarly able to endow men with strength, endurance and courage has long been shown to be fallacious. Vegetarians have often excelled in competitive sports.

The economic phase of meat eating is important. Meat proteins are more expensive than vegetable proteins. The

(Continued on page 430)

Summer District Conferences Scheduled

THE following Conference dates have been arranged by the Mission Presidency for the Districts throughout the British Mission. Members of the British Mission Presidency and others of the Mission Office staff will be present at all Conferences. The theme for the Conferences is "THE SECOND COMING OF CHRIST."

Norwich	June 9th	Hull	July 28th
Liverpool	June 16th	Irish	Aug. 4th
Bristol	June 23rd	Manchester	Aug. 11th
Sheffield	June 30th	Welsh	Aug. 18th
Birmingham	July 7th	Newcastle	Aug. 25th
Nottingham	July 14th	Scottish	Sept. 1st
Leeds	July 21st		

Individual dates will be printed each week in the "Star" giving times and places of each Conference.

COPIES of the Centenary issue of the "Millennial Star" can be obtained on application to 5, Gordon Square, London, W.C.1; price sixpence. Early application is advisable as the supply will be strictly limited.

THE WORD OF WISDOM

(Continued from page 429)

animal often consumes six to eight pounds of vegetable protein, and other valuable foods, to produce one pound of animal protein. This economic waste points to the desirability of the substitution of vegetable for animal protein, in many cases.

Naturally, children need more easily digested and assimilated protein food than adults, since they have constant need to form new body substances. This is best met by the use of milk, eggs, and cheese. Feeding meat to children is questioned by many safe authorities. Therefore, where the income is small, children must be given special consideration in all dietary matters so that they may receive sufficient protein in other than animal forms. The nursing or expectant mother has also special need of protein and her needs are of prime importance.

It must be emphasized again that while there must be some protein in the food every day, it may be other than meat protein. It is unwise to eat meat and economize in milk, cheese and eggs. In summer, when the consumption of meat should be curtailed, great care should be exercised to secure protein from other sources.

(To be continued)

PERSONALS

INNES-JOHNSON—On Saturday, May 11th, at the Sheffield Chapel, Sister Grace Kathleen Innes (Doncaster Branch) was married to James Catton Johnson (an officer in the Merchant Service). Doncaster Branch President Alvin J. Holton performed the ceremony.

CURRAN-ESPLEY—Sister Edna Curran (Liverpool Branch) was married to Brother Luther Espley (Burnley Branch, who was home on leave) on Saturday, May 11th, in the Burnley Chapel. The ceremony was performed by Elder John R. Moore of the District Presidency.

BISHOP—To Brother and Sister Cyril J. Bishop (Doncaster Branch) on May 7th—a son.

BARLOW—The daughter of Sister N. Barlow was blessed by Brother Frank Smith on Sunday, May 12th, in the Doncaster Branch, and given the name of Elizabeth.

PICKLES—Jeffrey James Pickles was the name given to the son of Brother and Sister James R. Pickles, and was blessed by Branch President Robert Pickles on Sunday, May 5th.

DEWSUP—The baby daughter of Brother and Sister Dewsup was blessed on Sunday, May 19th, in the Manchester Branch.

MOTHER'S DAY was commemorated on May 12th throughout the Church in Britain. Many Branches sent in reports of their exercises on this occasion, but space is inadequate to record them all. The Mission Presidency is pleased however to note the splendid way in which Services were conducted in these cases.

AS YOUTH CONTEMPLATES ETERNAL PARTNERSHIP

(Continued from page 420)

had had to leave him; and by the fate of the girl who married a disloyal—a rake; by the fate of the girl who married a drunkard—I warn you.

I know those are negative pictures, but it is well for us to keep our eyes open in courtship. That is one way in which we can "carve" our environment. Association is the element in which our hearts become warm. How important it is, then, that the companion of each be chosen wisely and prayerfully. The choosing of a companion determines our future happiness or unhappiness. It is a part of wisdom, therefore, to associate only with those from whose company you can select a life's partner with whom you will be congenial. If in such companionship you recognize negative characteristics in him who attracts you, try to let your judgment rule your heart. Don't fool yourselves, girls, by thinking that after you are married, a man will overcome evil habits or negative traits of character. Let him prove himself before marriage.

I know you are now asking: "What are the positive characteristics for which we should seek?"

Among the dominant characteristics a true lover should possess are: first, honesty; second, loyalty; third, chastity; and fourth, reverence.

Never marry a man who would deceive you, who would tell you a lie. I think it was Sir Walter Scott who said: "I will withdraw my hand from a man, were he my best friend, who would wrong a woman or tell a lie." These virtues which I have named are qualities which will appeal to your mind, to your observation, to your judgment.

The real guiding principle, however, is the divinest attribute of the soul—love.

Before I consider this virtue further, let me give you a word-picture of different kinds of wives as written by James Allen. He says:

> Some women in marrying demand all, and give all. With good men they are happy. With base men they are broken-hearted.
>
> Some women demand everything and give little. With weak men they are tyrants. With strong men they are divorced.
>
> Some demand little, and give all. With congenial souls they are in Heaven. With uncongenial men, they are soon in their graves.
>
> Some give little and demand little. These are heartless beings who bring neither the joy of life nor the best of death.

(To be continued)

★

THE IDEALS AND AIMS OF A LATTER-DAY SAINT MAN

(Continued from page 427)

them passes on, knowing that they have been united together for eternity, and will tread the paths of eternal progression together in the Celestial Glory, finding more ideals and aims as soon as they attain their present ones, and so they will travel ever upward for all time.

Birmingham District Whitsuntide M.I.A. Convention

Reported by President Norman Dunn

ON Saturday and Sunday, May 11th and 12th, Birmingham District held their Whitsuntide Convention at the Latter-day Saint Chapel, Handsworth, Birmingham. Owing to National Emergency, the proceedings for Monday, May 13th, had to be cancelled.

Saturday, May 11th.

Saturday afternoon Contests in Public-Speaking for M Men brought out Lorenzo P. Dunn (Kidderminster Branch) as winner, with Frederick Webb (Sparkbrook) second, George Evans (Staffordshire) third, and Clarence W. Linnett (Nuneaton) in close attendance.

Gleaner Chorus Contest:—Kidderminster (conducted by Lorenzo P. Dunn) were placed first, with Handsworth (Norman Dunn) second, and Sparkbrook (Sister Augusta Edwards) third, the contest number being "We Are The Gleaners" sung in two parts.

Essay-Writing Contest:—Subject: "The Ideals And Aims Of A Latter-Day Saint Man." Brother John E. S. Jones of Sparkbrook was awarded first place, which is published in this issue.

At the Dance which took place on Saturday evening about 100 were in attendance, and a happy time was enjoyed by all, with Lorenzo P. Dunn as Master of Ceremonies, and Alvin Thomas (Handsworth) as an able assistant. Refreshments were served under the direction of Sisters Violet Thomas and Bertha and Lois Collins.

Sunday, May 12th.

A Model Sunday School convened at 11.00 a.m. on Sunday under the leadership of Supervisors George R. Grundy and Clarence G. Linnett, with Sisters Elsie Linnett and Sarah Seckington as organist and chorister, respectively. At the conclusion Sister Marie Anastasiou gave a short speech.

During the early afternoon there was a special gathering of Relief Society officers, during which valuable instructions were given by Sister Anastasiou (Mission Relief Society President).

The "Voice Of Youth" was much in evidence at the afternoon M.I.A. Session, under the leadership of Supervisors Dennis F. Collins, Bernard V. Green and Scoutmaster Bertram H. Stokes for the Young Men; and Sisters Doris M. Adams, Violet Thomas and Lois Collins of the Young Women. Elder Melvin W. Dunn, associate-editor of the "Star," also spoke at this session.

Chief among the speakers was Elder James P. Hill, President of the Y.M.M.I.A. for the Mission, whose contributions to the Convention were highly appreciated and the whole meeting betokened the abundant vitality and spirituality of the younger generation.

The concluding Session was attended by about 120 people and a splendid spirit prevailed. Talks were given by Elder Samuel Dyson, Sister Marie Anastasiou, District President Norman Dunn, with Elder James P. Hill of the Mission Presidency as the concluding speaker.

From the Mission Field

TRANSFERS

Elders Albert H. Willmott and Samuel W. Dyson were transferred from the "Millennial Star" Office to the Norwich District on Friday, May 24th.

The Circulation Department will now be under the direction of Elder James P. Hill and the Bookstore will continue under the direction of Elder James R. Cunningham. Any enquiries regarding these two departments should be addressed to these brethren at 5, Gordon Square, London, W.C.1.

DOINGS IN THE DISTRICTS

Liverpool

Socials and Dances were held on May 11th and 25th, respectively, in aid of the Sunday School of the Burnley Branch. Refreshments were served.

A Jacob's Join was held in the home of Sister Emma Hardy on Monday, May 27th, also in aid of the Sunday School.

A MESSAGE from PRESIDENT RUDGER CLAWSON TO THE PRIESTHOOD OF THE CHURCH

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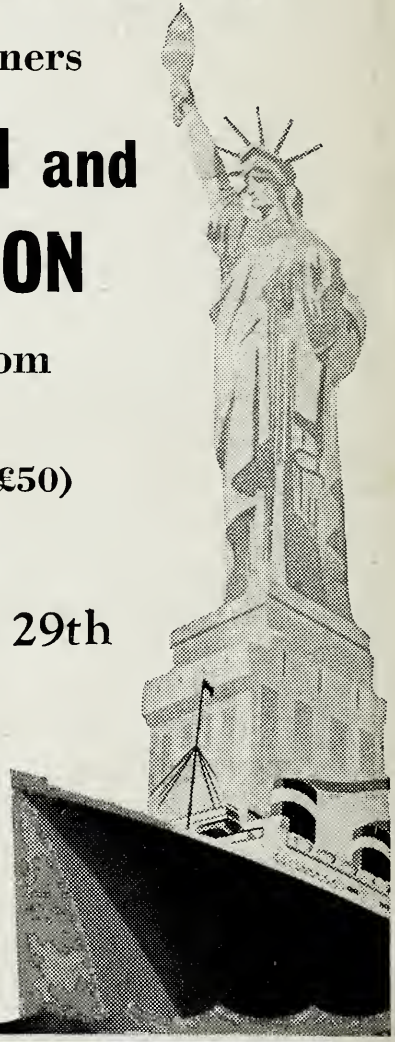

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